

TRANSCRIPT OF ROADLESS RULE
ANILCA SUBSISTENCE PUBLIC HEARING

HYDABURG, ALASKA
11/12/2019

1 P R O C E E D I N G S

2 (Hydaburg, Alaska - 11/12/2019)

3 (On record)

4 MR. STEWART: Hello. My name is Earl Stewart.

5 I'm the Forest Supervisor in the Tongass National
6 Forest. This will be the formal subsistence hearing
7 under Section 810 of ANILCA in Hydaburg, Alaska.

8 I want to thank everybody for attending this
9 session. It's an opportunity for you to provide input
10 on the proposed Alaska Roadless Rule and corresponding
11 draft environmental impact statement.

12 Specifically the Forest Service is seeking your
13 comment on a proposed rule on how roadless areas in
14 Alaska and the Tongass National Forest will be managed
15 into the future. On October 18, 2019 the Notice for
16 Proposed Rulemaking was published in the Federal
17 Register and included a preferred Alternative 6, the
18 exemption of the 2001 National Roadless Area
19 Conservation Rule applied to the Tongass National
20 Forest.

21 An exemption would remove all regulatory
22 restrictions currently in place by the 2001 Roadless
23 Rule on the Tongass National Forest. The Forest
24 Service will be accepting comments on this proposed
25 rule until December 17, 2019. This will be your

1 opportunity to provide oral or written comments.

2 Today I'm here to serve as your meeting
3 facilitator, so my job is to make sure that everyone
4 here who would like to make oral or written comments on
5 the proposed rule is able to do so.

6 The meeting has been scheduled to last until
7 1:00 p.m. in order to receive your comments. We will
8 be using a digital voice recorder located on the table
9 near the speaker to record your comments. Your voice
10 recordings will then be transcribed by a professional
11 court reporter and included in the project record for
12 the Alaska Roadless Rulemaking Project.

13 During the comment portion of the meeting we
14 will not be answering any questions, allowing us time
15 to listen and hear your comments. In addition to this
16 midday's meeting we'll also be hosting public
17 information meetings in communities across Southeast
18 Alaska, Anchorage and Washington, D.C.

19 In conjunction with those meetings we will also
20 collect subsistence testimony at communities in
21 Southeast Alaska including Ketchikan, Craig, Hydaburg,
22 Kasaan, Yakutat, Tenakee Springs, Wrangell, Gustavus,
23 Petersburg, Kake, Sitka, Angoon, Thorne Bay and
24 Skagway. The current schedule of the meetings can be
25 found on the Alaska Roadless Rule website.

1 Because of the importance of your comments it
2 is necessary that we follow certain procedures during
3 the meeting. As you entered the room you were asked to
4 sign in. It is important that every person present
5 sign in so that we have a complete record of all those
6 who attended or participated in this meeting.

7 If you plan on making oral comments tonight,
8 please indicate it on the sign-in sheet. If you're
9 attending this meeting or submitting comments on behalf
10 of a group or organization, please indicate the name of
11 the group or entity that you represent.

12 Let me emphasize that the principal purpose of
13 the public comment part of this meeting is to receive
14 formal comments from you on the record. Please limit
15 your comments to about 10 minutes. We'll start with 10
16 minutes. I think there's about six or eight asking to
17 provide comments. If we have additional time, then we
18 can go back to those parties again if there's
19 additional information that they desire.

20 If we run out of time, please submit your
21 comments in writing by December 17, 2019. Handouts are
22 made available at the entry table and are available for
23 information for you to help provide written comments.

24 When I call your name I ask that you take the
25 microphone, it will be passed to you, and begin your

1 presentation by stating your full name. Please assist
2 the recorder by spelling your first and last names
3 before you start your formal recording. If you're
4 affiliated with an organization or group, please say so
5 then.

6 So that your comments can be accurately
7 captured, please speak clearly and into the microphone.
8 If you're called to speak and choose not to speak or
9 provide short remarks, you may not cede your time to
10 another speaker. The time is now 11:09 and I would
11 like to open the formal public hearing section of this
12 meeting.

13 The first speaker on the list is Mitchell
14 Carle. This is your time to provide comments, Mr.
15 Carle. It will be a one-way dialogue. We're here to
16 listen and record your proceedings. Is Mr. Carle
17 present?

18 MR. CARLE: Mitchell, M-I-T-C-H-E-L-L, Carle,
19 C-A-R-L-E. I'd like to see -- you guys to see that
20 we're losing a lot of our deer because of the logging.
21 As soon as loggers go in there they bring all their
22 rifles. With all your guys' timber you guys got, you
23 guys got a lot. Our deer are disappearing. Even
24 Sealaska don't have no protection over the loggers.
25 They say they're not supposed to bring rifles on there,

1 but they are. They're bringing a lot of deer off our
2 lands. I'd like to see that protection.

3 Another part was on the creeks. You guys are
4 logging too close to the creeks. I went across from
5 your guys' lands where you went right up to the creeks.
6 I do a lot of hunting on the island. You've got to
7 stay away at least a half a mile. You can't be like
8 the Federal and the corporations. They get 100 yards.
9 That's no protection. With the winds we've got here
10 they blow them trees right into the creeks.

11 When I fished in the early '60s and '70s, there
12 used to be six to eight hundred fish in the area out
13 here at once out in front here. You're lucky to see 60
14 or 80. Maybe not even close to that now because of the
15 logging between everybody and logging up to the creeks
16 because the bark falls in the water and takes the air
17 out for the salmon. It's killing our creeks off.

18 Besides protecting the beaver. There's more
19 beavers killing lots of the creeks too. There's no
20 market for them. All right. That's all I have.

21 MR. STEWART: Thank you, Mr. Carle. Next I
22 have on the list is Vicki LeCornu. Once again if you
23 would state your name and spell it for us.

24 MS. LECORNU: Thank you. My name is Vicki
25 LeCornu, V-I-C-K-I L-E-C-O-R-N-U. Thank you for this

1 opportunity. I think it's really important because I'm
2 discouraged by all the other processes that we have
3 been bypassed. I can speak to them later on, but I
4 don't see where communities are involved at all in this
5 process. We're losing more of those rights. We used
6 to have protections through our Alaska Coastal Zone.
7 Many of you might remember this. We had that removed
8 from our statutes, but we believe that they're still
9 intact.

10 There are areas meriting special attention
11 around the whole country, but that's on the Coastal
12 Zone. I think what we're more concerned about here
13 today is the forest issues because I don't believe the
14 State is allowing us to have subsistence in our waters.
15 I think that's a fact. So we can talk all we want
16 about our fish but we're not allowed access to them.

17 So this forest resource becomes doubly
18 important. It's all we have from the Forest Service
19 protection. So you are the barrier between the State
20 and us. You heard discussion of lack of protection on
21 stream barriers. We fought that with our own
22 corporations. So we don't get a say through the
23 corporations. We don't get a say through any
24 opportunity except today.

25 At this point I would like to protest the fact

1 that you had a mass consultation with tribes. It's
2 always been my understanding that tribal consultation
3 is 1 on 1. If you don't have a tribe that represents
4 you, you go to the Haida Tribe here in Hydaburg and ask
5 is there a Haida Tribe that would like to present some
6 testimony. Yes. There might not be members of the
7 local governmental agency. So that should be available
8 to everybody regardless of their tribal affiliation.

9 So Forest Service is supposed to allow us
10 something, but we have to subsume to multipurpose.
11 Thanks wrong. By that I was discussing earlier my
12 protest to the way they took the lands on our island
13 without any due process to subsistence and that was
14 through the mental health and the Congressional Act I
15 suppose. It's unbeknownst to us here how it happened.
16 I'm speaking of the Mental Health lands over on Hollis
17 which removed a lot of local timber that could have
18 been used for cultural uses. Not addressed.

19 So Hollis failures of subsistence on many
20 levels is my complaint and that includes access and no
21 representation. I see Alternative 3 as a carrot to
22 divide up the communities. Also I see on your
23 rulemaking that the order of your list for alternative
24 uses listed personal, sport, subsistence and that's
25 incorrect because your first priority uses are

1 subsistence uses. I don't believe they're multi-use.

2 According to what I'm hearing today roadless
3 does not mean not massive development because it's
4 happening. What I mean by that I see development on
5 tidelands and I'm really saddened to say that they're
6 not within my area I use, but I see like on the north
7 end of the island that people have discovered
8 archeological sites up there and just finding them and
9 picking up things and then the next thing you know it's
10 paved over.

11 Those kind of roadless issues. Cultural sites
12 being removed and also cultural sites not knowing about
13 with good reason. But not protected at any rate.

14 So I think I've stated everything. I'll follow
15 up with my writing, but I just wanted to make sure that
16 I think that consultation was really confounding.
17 Thank you for the opportunity.

18 MR. STEWART: Thank you, Ms. LeCornu. Next on
19 the list is Lisa Lang.

20 MS. LANG: *Ka'illjuus hin uu díi ky'áang.* My Haida
21 name is Ka'illjuus. My English name is Lisa Lang.

22 *Kíl 'láagan at'lan aa san an. Háw'aa, háw'aa, daláng an Hl*

23 *Kíl 'lúa G_angáagang díi gudangáng. Daa íit'lang, daas*

24 *háw'aa, H)aw(s), Háw'aa, isgyáan díi yáadaagang, san,*

25 *háw'aa. Íitl' kuniisii kíl Hl x_íinangaadang. Ka'illjuus*

26 *hin uu díi kya'aang. Higdáa G_andláay sduu hl duu íijang.*

1 *Áayaat díi gudangáay kiiinaang. Áayaat díi gudangáay*
2 *kiiinaang.* (Translated: Good words here. Thank you, thank
3 you, I want to work hard to welcome you all. Our thanks.
4 Again, thank you, I also believe I am making my ancestors
5 words come alive. My name is Ka'illjuus. I come from
6 Hydaburg. Today my mind is warm (Today I'm happy).) My
7 English name is Lisa Lang and I'm really honored to have
8 these people here today to speak to on behalf of our
9 community. I come from the village of Hydaburg, Alaska.
10 That's who I am. I'm here today giving testimony. I'm also
11 the executive director of the Xaadas Kil Kuyaas Foundation,
12 which is our language nonprofit local nonprofit in
13 Hydaburg.

14 I would like to start off with just a little
15 checklist I have. Where do we subsistence harvest? I will
16 be submitting a map of 90 Haida traditional sacred sites
17 that encompass some of the areas that I think we need to
18 be aware of because they are affected by different
19 roadless rule activities. Many of us sitting here know
20 the effect of Dall Island, the effect of Saltry, the
21 effect of different deep sea port areas that are very
22 important to our cultural activities.

23 What do we do with our cultural activities? We
24 have weddings, we have funerals, we celebrate the birth
25 of our children, we celebrate the coming back of our
26 clan, activities, renewal and revitalization of our
27 culture in Hydaburg. It is critical not only to our
28 existence but to living our lives as we will continue
29 to do.

1 So what we do with the harvest? We exchange food with our
2 neighbors when they have services. Hydaburg is well known
3 for their contributions of what they give and island-wide.
4 That would include deer, clams, cockles. We don't get
5 abalones anymore. Berries, cedar bark, all of the things
6 that we harvest from the earth, all of the things that
7 we're connected to.

8 Why do we harvest that? I just stated all of
9 those reasons. There's probably many more.

10 When has the area or surrounding areas been
11 affected by the past actions and how have your
12 subsistence activities been affected? The people in
13 this room can tell you what streams no longer produce
14 what fish and that's happened directly in correlation
15 to logging and the Roadless Rule.

16 I think there's a need for a sit-down
17 identification of those places because many of our
18 hunters hunt in different places. People gather in
19 different places. There needs to be -- I know the
20 community does a poundage of our subsistence foods and
21 that would be a good place to get an idea of how much
22 we consume as a community for all of our cultural
23 activities and our household activities. That's a
24 place where I would go to the tribe to get that
25 information or to our mayor Tony Christianson.

26 When has the area surrounding -- let's see.

27 How does removing roadless protections affect you in a
28 way that would not affect urban and/or non-urban
29 residents? Like I said, we live here, we've always
30 lived here and as one of our Haida elders said the only
31 thing that's been here longer than us is the rocks and
32 I believe that's very true. We're going to be here.
33 It impacts us in ways that non-Native people would not
34 understand because they don't live the cultural life
35 that we do. It's up to us to get up and talk about
36 these things because we live it. We don't talk about
37 it, we don't have it written anywhere. It's the way
38 that we choose to live our lives.

39 Hydaburg is moving towards cultural tourism and
40 we have worked together the past 20 years. We have an
41 economic development plan that was crafted by the
42 community, which I would submit and I will submit to
43 show you the efforts of the community which include
44 language, it includes the revitalization of so many
45 things that are vital.

46 This process has been very unsuccessful for us
47 in the past and I think that we're trying to speak
48 loudly because we're taking ownership of our economics,
49 we're taking ownership of our sovereignty and the
50 things that we need to do to stand tall. When you're
51 in a process that doesn't seem to be very productive
52 for you, I don't know what we need to do at the local
53 level, but please instruct us. Tell us what to do so

1 we can do it and get it done because this other way
2 hasn't been working. It has not worked for us.
3 We have had our resources taken legally, illegally in
4 every manner.

5 I think I had other testimony that I will
6 write. I'll just put it in writing for you on your
7 impact statement. And on your Roadless Rule itself, I
8 do myself support Alternative 1. That is my looking at
9 what the alternatives are. As I said before, I would
10 suggest that you have an alternative that speaks to
11 nothing. Don't bother anything in the roadless areas.
12 Identify them and leave it alone.

13 I do want to say one last thing. When our
14 Native vets went into the Tongass to try to get lands,
15 guess who got rejected. Our Native vets. So now you
16 want to go in and have this activity of economic
17 development that will not directly benefit our local
18 community. We've had 100 years of that and we need to
19 change it. So if we make these decisions on how the
20 Tongass are to be used best, leave it alone.

21 Thank you.

22 MR. STEWART: Ms. Lang, would you spell your
23 name for the record.

24 MS. LANG: Oh, sure. Lisa Lang. My Haida name
25 is Ka'illjuus.

26 MR. STEWART: Donnie (ph) Sanders. Is Donnie
1 Sanders here?

2 UNIDENTIFIED SPEAKER: I don't want to speak.

3 MR. STEWART: Oh, okay. Thank you, sir. Bonnie
4 Morris.

5 MS. MORRIS: Right here.

6 MR. STEWART: Please state your name and spell
7 it for the record.

8 MS. MORRIS: *Sangáaay 'láa. Roselyn Bell Cogo díi*
9 *naan uu ijan. Donald Bell díi chan uu íijan. Mary*
10 *Morris, Mary Bell Morris, díi aw uu íjang. Bonnie*
11 *hín uu díi ky'aang. Ts'eehl 'Láanas uu íijang.*

12 *Higdáa G_andláay sduu Hl duu íijang.* (Translated:
13 Good day. My grandmother was Roselyn Cogo Bell.
14 Donald Bell was my grandfather. Mary Morris, Mary
15 Bell Morris is my mother. My name is Bonnie. I am
16 of the Ts'eehl "Láanas clan. I come from Hydaburg.)

17 Good day. My naan was Rosalind Cogo Bell. My
18 Chanaa was Donald Bell. My mother's name is Mary Bell
19 Morris and my name is Bonnie. I am from the Clan Ts'eehl
20 Laanaas here in Hydaburg. I am with this land. I am with
21 *Higdáa G_andláay* (Translated: Hydaburg).

22 So I was just catching up on this Roadless Rule
23 and did a lot of thought on who we are as indigenous
24 people. We are not just a location. We are the water,
25 we are the fish, we are the deer and the land provides

26 for us.

27 We depend on all of these things. Not just the
28 land, but the waters. It is vital for our future and
29 our survival. We've been through a lot of historical
30 trauma, current traumas and we are just now making a
31 turning point on healing our people.

32 Opening the roadless to continue taking from
33 the land and destroying our salmon streams or poisoning
34 our waters, poisoning our fish and our animals and us.
35 As human beings we don't deserve that. I believe when
36 we talk about consultation it's -- when there's

1 consultation we need to be at the table with you and
2 not after the fact.

3 So with that I support Alternative 1. I'm
4 speaking on behalf of my clan family, my family and my
5 grandchildren and my grandchildren no born yet, looking
6 into the future. We would like to see our community
7 thriving and not just surviving. All of these
8 traumatic impacts. It feels like we're always in a
9 struggle and having to -- you know, just this continual
10 fight kind of holds us back from healing.

11 I know that many of you are very well educated
12 and know about the biological and physical effects that
13 mining has, that timber has had. I mean just opening
14 up our forests we have kill strips and opening up the
15 forest has -- the wolves are in danger. You just heard
16 testimony about the deer. So everything right now is
17 out of balance and we need to protect what we have.

18 Climate change right now is a huge, huge issue.
19 It's real. Our forest is the biggest temperate forest
20 right now and it's providing oxygen to the world and we
21 need to protect that, all of it. I'm getting
22 emotional. Excuse me.

23 Our people have been on these lands. We know
24 how to manage our own lands and we need to be taken
25 seriously. We have the indigenous knowledge of these

1 areas, this whole area. Prince of Wales Island out.

2 So I just want to thank you for the information
3 that was provided here today and for coming to share
4 that with us. Although it's after the fact and I don't
5 really agree with that because I feel like we should be
6 there. I hope that the climate is considered and how
7 important our timber is to the world. Right now we
8 can't afford it. We really can't.

9 We have new bacteria coming into our waters. I
10 think you guys probably know that. That has never been
11 in Southeast Alaska before. So brand new biological
12 issues that we have to deal with. By opening the
13 roadless, cutting our timber, trying to get in to mine
14 it's not an alternative right now in the state of the
15 world.

16 So haw'aa for letting me speak and thank you
17 for your time.

18 MR. STEWART: Would you spell your name for the
19 record, Ms. Morris.

20 MS. MORRIS: B-O-N-N-I-E R-E-N-E-E M-O-R-R-I-S.

21 MR. STEWART: Brenda Leask. Brenda.

22 MS. LEASK: I might later after everyone is
23 done.

24 MR. STEWART: Okay. Theodore Peele. Next one
25 I have is Adrian LeCornu.

1 MR. A. LECORNU: All right. My name is Adrian
2 LeCornu, A-D-R-I-A-N L-E-C-O-R-N-U. Where to start
3 here. In the 1980s we had a planning process and
4 that's when I became involved in the community as a
5 city administrator in 1980. The first deal we had was
6 the coastal management and it was a lot of promise
7 about local say and local control and it also fell in
8 line with the subsistence program and Title VIII. I
9 think the community really got involved in that.

10 In 1983 we had a plan approved. It basically
11 covered areas 501, 502, 504, 505, 507, 519, 531, 533
12 and 534. The plan is all of Cordova Bay from Suemez
13 Island south to Dixon Entrance. The uses were well
14 explained there for the harvest of -- I've got 40
15 different species here that are different things that
16 people harvest.

17 Although the plan has been negated by the State
18 through Murkowski's 2005 actions, I believe that plan
19 still holds the position of the community as far as
20 this area is. Yet we continually have to plan for --
21 people haven't been able to use our resources yet.
22 Whether they want to build a road and that's supposed
23 to help the mining. Well, it also opens up all the
24 areas that we don't want to see people have at.

25 So I think it's important that consistent with

1 sound management principles and the conservation of
2 healthy population of fish and wildlife, the
3 utilization of public lands in Alaska is to cause the
4 least adverse impacts possible on rural residents who
5 depend up subsistence uses of resources of such lands.

6 I mean that's just the statement of policy for
7 the government, but the government never seems to
8 remember that. These uses don't look at all the
9 subsistence uses either. Like customary trade. It
10 would be nice to have a little bit of customary trade
11 in a community such as Hydaburg so that people would
12 have some alternative income or something, but there's
13 no support for that. People think we're going to rape
14 and pillage the land. You know, that might not be
15 true.

16 Anyway, I wouldn't want to see any changes to
17 the Roadless Rule. If the community wants a certain
18 alternative, you know, what am I going to say. Good
19 luck to them. That's all I have to say.

20 MR. STEWART: Thank you, Mr. LeCornu. I
21 apologize for mispronouncing it. Another Mr. Peele. I
22 think it's Saaduuts.

23 MR. S. PEELE: Saaduuts.

24 MR. STEWART: I'm sorry for mispronouncing it.

25 MR. S. PEELE: I'm going to stand over here.

1 Hello. Just in time in Hydaburg. My name is Saaduuts
2 Peele. I go by my Haida name I was given 39 years ago
3 and a big potlatch. They were putting up a long house,
4 starting many things in our journey of our people from
5 not speaking English.

6 So many hard roads. To come home to see our
7 young people speaking, learning the ways of our
8 ancestors speaking Haida, dancing. Young children.
9 Young people, not children. I mean young people. When
10 I teach I call everybody people.

11 What I really think about is what's happening.
12 My elder talking and saying is anybody listening. The
13 Tree People are talking. They're talking but we're not
14 listening. While we're being distracted we are dying.
15 Our Haida Nation.

16 907,000 acres I heard we had. We became a
17 state and everything began dwindling, getting hard
18 because we were required license. We were required to
19 go get our things subsistence. I remember these things
20 vaguely. I was like seven, eight years old. I'm so
21 happy in my life that my father was a good hunter. My
22 mother was a good -- they knew how to put up food.

23 The government decided to give us 23,000 acres
24 of our own land. I say to the Forest Service if you
25 want to do something right, you go back give our land

1 back. We know how to take care of it. We're
2 caretakers of it. We're teachers. What not to do.
3 What's happening is people raping our Mother Earth is
4 taking all these trees, making it hard for our people
5 to breathe as the Salmon People.

6 I've seen many times in this village when the
7 Salmon People come they were floating upside down
8 because it was too warm for them. That was the
9 beginning of many things witnessing. Our fish egg
10 grounds are gone there because I believe it was man
11 done just to hurt our people so we wouldn't survive.

12 I see what goes on in Klawock Alaska and the
13 subsistence that it should not be sold to these people
14 from everywhere. That's just the native traditional
15 use the herring eggs.

16 Hydaburg. All the villages that own streams.
17 Those are owned streams by the Creator so that we may
18 live as long as we honor them. The Salmon People are
19 having doubt right now about what's going on and we
20 need to address that.

21 Everybody in Washington what they're doing to
22 us. We have an obligation to leave something for our
23 children, the young people, to teach them subsistence.
24 Not have to fight not to get one red snapper, not to
25 get one and to be hounded and think we need licenses.

1 That is absurd. We should not have to get licenses
2 period.

3 My father got a license when he was 65 years
4 old. Him and Claude Morrison if I remember right.
5 They're elders. They couldn't go hunting. They should
6 have gave it to the young people, you know. My nephew
7 or somebody give them hunting for life. That way we
8 have regulations and stuff and see our people, our
9 village survive.

10 It's very important that our Haida people exist
11 so that we can teach. Not only that it's all not about
12 the money, but it's about what we're taking care of.
13 How we're honoring everything we eat and they're
14 speaking to us a shortage of sea otter coming.

15 Thirty years ago it happened, Valdez oil spill
16 happened. They start moving south. California things
17 happening. They're moving north. Now they're upon us.
18 There's great things of starvation coming and we don't
19 even think what's going on, but it's happening.

20 Washington fish running out. California fish
21 running out. Putting in spawning. Everything all
22 along the coast falseness. I call it falseness, fish
23 farming. It's falseness. A lot of our food is
24 falseness. Sugar.

25 We eat good here in Hydaburg, but it's getting

1 harder and harder to do these things, being challenged
2 by the law or the timing. When we have things going on
3 we should be allowed accessibility at any time as long
4 as respectful, tribal, take care of.

5 I come from Seattle, I'm a Haida. I was sent
6 away from home. I joined the Service. I'm affected
7 from all those things. I hardly came home. I was, what
8 do you call, changed to being white living that way.
9 It's so hard. I'm so happy to come home and see my
10 people, be with them. It's good, powerful. I come
11 home to see how I can help our people.

12 There's a lot of our people down in the put
13 away and they're not even remembered. They should be
14 on the tribal list all the time no matter if they live
15 here or not. That's what makes this place survive. We
16 worked hard. I'm a veteran and I went away and find
17 out I'm not on the list and that's not a good thing for
18 me. I want to be home and on the tribal list and
19 helping any way I can.

20 With the Forest Service, thank you guys for
21 this because I do believe that something should be done
22 greater that we worked. Come to the long house when
23 we're singing and dancing, you know. Come to the feast
24 when we have one. The next one invite them so they
25 know what we're doing and what these young people are

1 learning.

2 I witness time and again this place, our home,
3 when people come from all over they serve you some of
4 the best food. I know I witnessed myself to come home
5 and to be treated like that. It's a good thing because
6 in the cities it's not that way. It's going to get
7 worse and we're facing it now. The price of a place to
8 stay here, the cities, it's going to get even worse and
9 it's already happening.

10 We cannot wait for things to just come and do
11 it. We've got to work together, sit down, put things
12 aside, have meetings, take care all together so that we
13 know if something goes we can help each other in any
14 way, connection. It's all about all of us. We all
15 have that no matter where we come from. It's important
16 that we do the same things and pick the right direction
17 to do the right thing because Mother Earth gave us the
18 mind and matter that we manifest things that we can
19 make it happen.

20 I wasn't taught how to make knut (ph), but I
21 know how to make knut because I believe in our
22 ancestors and all the help that went along with it.
23 That we forgive each other and do things. That we can
24 do great things together and teach the young people how
25 to honor the salmon people, everybody, the animal.

1 Getting the Tree People. When you go after
2 fast, take time, ask it if it's the right tree for the
3 canoe. So many times we were so busy cutting down
4 quickly without even asking permission. We've got to
5 get back to those times and teach the young people. Go
6 back to that tree and ask sit there day and night and
7 ask if it wants to be a canoe. It will tell you. I
8 believe in that.

9 That's the last thing that we need to do is
10 that we need to get in touch and have that honor for
11 the buffer zone for the salmon so they can have shade
12 when it gets hot in the summer. And the clams, all the
13 things that are changing. The food is changing. We
14 have so much abundance, but sometimes we're blind to
15 what we really need to see.

16 When I was a little boy at the beach and they
17 dug in the ground and they found so much clams by my
18 grandpa and my dad's house. I remember that they were
19 digging down and they found so much clams. Hydaburg is
20 rich. How, we don't know, but we can bring it out in
21 good ways and take care of it.

22 Like the lady said, is that the poison is
23 coming in and we've got to take care of and learn these
24 things how can we help because I do believe that the
25 nuclear waste is doing more damage than people are

1 letting on. To begin we have to be aware of what we
2 eat and take care of it even more. Things are going to
3 be affected in ways we didn't know before. Our people
4 went through this before. They went through it a few
5 times.

6 MR. STEWART: Thank you very much, Mr. Peele.
7 Would you spell your name for the record, sir.

8 MR. PEELE: S-A-A-D-U-U-T-S P-E-E-L-E.

9 MR. STEWART: Thank you very much, sir.

10 MR. PEELE: Thank you.

11 MR. STEWART: Let me go back to Ms. Brenda
12 Leask.

13 MS. LEASK: I guess I could say something,
14 yeah.

15 MR. STEWART: Please remember to spell your
16 name also.

17 MS. LEASK: My name is Brenda Leask,
18 B-R-E-N-D-A L-E-A-S-K. I'm from Klawock. I just came
19 because I missed the meetings up there due to medical
20 appointments.

21 I guess what I would like to say and share is
22 we have so many different things happening at this
23 moment with our traditional and customary practices. I
24 don't like to call it subsistence. That is not my
25 word. That is not mine. We have a lot of different

1 issues that are affecting our watersheds, that are
2 affecting the return of the salmon, ocean
3 acidification, right. Highly acidic oceans are
4 affecting that.

5 To add more fuel to the fire so to speak, you
6 want to open up roads, you want to -- for what? To
7 create then more problems with watersheds and with our
8 salmon, with our foods, with the soil, disrupting soil.
9 Once you do that it changes the composition of that
10 soil. It becomes more acidic and it falls into those
11 streams, therefore affecting those streams and changing
12 the composition of the streams, how they are, you know.

13 So I think why not leave well enough alone.
14 Why don't we solve the issues that we currently have as
15 opposed to creating more. Speaking from a tribal
16 standpoint, you know, I'm Tlingit and these are my
17 Haida neighbors and we live off this land. We have for
18 millennia, you know. You'll hear it time and time
19 again. I'm sure every one of these meetings that you
20 have had in the past you will hear the same things from
21 tribal people.

22 These lands are important to us. This water is
23 important to us. These forests are important to us.
24 Our foods. Our traditional and customary practices
25 must remain intact. They have. Fighting tooth and

1 nail, but they have. It defines us. It's who we are.

2 We hand these traditions down and I'm telling
3 you it's not just a summer thing when we're gathering
4 our foods. This is a year-long process. It's a
5 physical and psychological dependency. You are born
6 with this. It's in your DNA. My grandmother taught
7 me. I could barely lift a sockeye salmon to her in the
8 lean-to so she can fillet it out. I was two or three
9 years old. I could barely pick that salmon up to hand
10 to her. This is how we're taught, you know. We are
11 taught to be thankful for the fish that come in every
12 year, the deer that we get. It's what we identify
13 with. It's our very being, you know.

14 So I think that adding more -- I do believe
15 that opening up our forest to roads will severely
16 disrupt our system of our home, our food, our lands,
17 what we so greatly depend on. The impacts will be --
18 we'll see it maybe not tomorrow, but I actually believe
19 we will 20 years, 30 years, 40 years, 50 years.

20 What have we seen so far from the logging in
21 the '70s? No buffer zones, you know. How then can we
22 justify even taking the chance of having anything
23 happen to our streams, to our foods, to our forests.
24 It doesn't make any sense. It really doesn't make any
25 sense.

1 It just seems to me that we've had so many
2 different testimonies with compelling testimonies
3 trying to explain to the Forest Service, the State of
4 Alaska who we are as people, how we survive and live
5 off this land as people. It not only provides us food,
6 it provides us other things that are important to our
7 culture, you know. Our totem poles, our canoes, our
8 weaving, our medicines, our medicinal plants. You
9 can't forget those. It's the very essence of who we
10 are. We are of this land, air and sea. This is how we
11 were born. This is what we were born into, you know.

12 I feel like I'm just -- you know. My
13 grandmother, Fanny Brown Ermeloff, she passed on in
14 2011. She was a huge advocate of Native culture,
15 Native issues. Her and Clara Peratrovich. Her good
16 friend Clara Peratrovich. They were the last two
17 remaining fluent Tlingit speakers in this area with a
18 southern dialect, you know.

19 I think I've shared this before with other
20 people in talking with them and visiting with them time
21 after time, talking about the different issues that
22 have happened throughout time. Fighting for your food,
23 fighting for the seal that you shot and you had to go
24 to Federal court for. You shot that seal because you
25 had to have that seal at a memorial potlatch. You

1 know, trying to explain those things and continuously
2 fighting a system that is so unwilling to understand.
3 It falls on deaf ears.

4 When I talked to Clara about this one time I
5 remember sitting in her living room and she said we're
6 so tired of fighting. I'm tired. Your grandmother is
7 tired. They were in their eighties. They had been
8 continuously fighting for their rights to gather their
9 traditional and customary foods, their medicines, you
10 know, and they are tired. They were tired then. She
11 said to me you must carry on all of you, all of you now
12 young people. You must carry on the traditions. You
13 must carry on the fight.

14 So I don't know what it's going to take for
15 Congress or the Forest Service or any other entity for
16 that matter that wants to heavily regulate a people who
17 have sustained their lives with their natural resources
18 and within their own environment for millennia. You
19 know, how do you dismiss that? How do you dismiss the
20 traditional and customary practices of people? How do
21 you not take that into consideration?

22 So I guess I just feel very frustrated to hear
23 that. These places are close into our communities.
24 You look at the people, the different populations of
25 the people. Klawock for example. I'm going to say 75

1 percent of those children that go to Klawock School are
2 at or below the poverty level. What does that tell you
3 about the community itself. The majority of those kids
4 are Native. What does that tell you about each of
5 those households?

6 We cannot afford to go out like the charter
7 businesses beyond Prince of Wales Island and out to
8 open ocean to go collect our foods. We have our areas
9 and it's been known throughout time immemorial who
10 hunted and fished where. We have our designated areas,
11 our traditional gathering areas.

12 You then expect those different communities
13 like Klawock, who a majority of those households are at
14 or below the poverty level, to get in a skiff, to buy
15 the gas, you know. They're on food stamps. They get
16 free and hot lunches, those kids. So then what are you
17 going to do, disrupt what's in the immediate area so
18 then we have to, you know, what, look at dead fish in
19 the streams, floating belly up?

20 Having to get on a trawler or a seine boat with
21 some teachers so you can get out to an island and go
22 deer hunting because you don't have deer in the
23 immediate area? So I mean, you know, all of these
24 things should have been taken into consideration. You
25 need to look individually at each community. I

1 guarantee you the economics do not help. We are
2 economically depressed. We do not have jobs as you do
3 in the bigger cities.

4 We are all fighting the same fight just to have
5 that right to have -- to leave things as they are
6 because we have done it for millennia. We've protected
7 and we've watched out for each other for our resources.
8 That's all I have to say. Thank you.

9 MR. STEWART: Thank you. Has Theodore Peele
10 returned?

11 UNIDENTIFIED SPEAKER: I don't think so.

12 MR. STEWART: Okay. Is there anybody that's
13 not been asked that would like to give testimony. In
14 the back row there.

15 MR. : I didn't sign up.

16 MR. STEWART: Be sure to say and spell your
17 name.

18 UNIDENTIFIED SPEAKER: Yeah. Well, that's part
19 of what I want to speak about because of the fact that
20 -- like right now in the country we have a person that
21 published a book called Anonymous and it's creating a
22 hell storm within the country because the person won't
23 identify himself.

24 But yet here we sit here asking for testimony
25 about a Roadless Rule that affects us as a community,

1 as a village as a whole, but you want me to spell my
2 name for the record. I don't need to spell my name for
3 the record. Everybody here knows who I am. Maybe you
4 don't and that's why you're here. But you want to try
5 and figure out why we want to speak against the
6 Roadless Rule.

7 I've lived here since I was about seven years
8 old. I was born in Seattle, Washington, raised by my
9 grandparents and the amount of change I've seen within
10 my lifetime is shocking.

11 I would be supportive of not changing any
12 Roadless Rule because of the fact that I can drive 43
13 miles over to Mackenzie where my job is for logging,
14 loading log ships, for basically what they want to put
15 roads in for.

16 I live on an island that's 150 miles long with
17 1,000 miles of drivable road mostly due to logging.
18 Where is all that wood going? It doesn't go to the
19 U.S. It's being shipped across the seas. To me it's
20 more about cultural and commercial. The Roadless Rule
21 is about that, that alone. The commercialization of
22 the resources in which we live in and that's always
23 been about that.

24 As I listen to other people testify, with the
25 sale of the territory of Alaska to the United States

1 government, things have been worse from that point on
2 because we as a people survived then fine and did well.
3 As Brenda was saying, we all knew where our boundary
4 lines were. But the government has come in and stepped
5 to the Federal level, to the State level, to the city
6 level, to the tribal level. All these entities have a
7 say in everything that we have to do or we want to do.

8 Ultimately all they really want is the
9 resources that we have as people that sustained us for
10 thousands and thousands of years prior to any of the
11 Statehood or the territory, you know. The Russians
12 didn't want nothing to do with the Haida people because
13 they could not conquer them.

14 I've struggled with this since that time as a
15 young kid in this community growing up and I've watched
16 what other people are talking about as the fish die in
17 the streams. I've questioned organizations like
18 Sealaska, the Forest Service.

19 Let's take one example. The inlet up here
20 which we call Notsuni (ph). It's a horseshoe, it's a
21 bay. It's been logged all the way around but yet none
22 of the professionals there said it had any impact on
23 the surviving resources around it and it had total
24 impact, but they don't want to see that. They don't
25 want to hear that from us because ultimately it doesn't

1 matter what we say and that is sad, very sad.

2 It doesn't matter because ultimately we come
3 here and we have these six options that's been laid out
4 for us today. Which one would we support. Of course
5 anybody could only support let's make no changes
6 because ultimately the changes are, well, we need it
7 for economic development. For who? Not for us.

8 Like Brenda was saying, we're not becoming
9 better people for it. It's becoming worse. We all
10 live in poverty. The jobs are few and far between.
11 The licenses that we're required to get are from people
12 from Washington state, from people in the Forest
13 Service that hold three jobs on this community that
14 live in the big houses. We all live in subsidized
15 housing the majority of us provided by TNH, by the
16 Federal government.

17 They continue to come and want to take, take,
18 take, but we don't see the give-back to the community.
19 You know, we don't see that economic benefit. It's not
20 for our benefit. It's for the commercialization of
21 those resources that they're after and that's a sad
22 reality.

23 It doesn't matter to me how many educated
24 people you bring up here and put in front of me. I
25 know what you're after. I've seen it. I continue to

1 see it and will continue to suffer from it.

2 We talk about how is this Roadless Rule going
3 to affect subsistence. It's more than subsistence to
4 us. Well, we're here to help you make a better living.
5 You're not here to help me make a better living. I
6 choose to live here because of the things that it
7 provides for me, but as the government, both State and
8 Federal, come in and want more of the resources, we
9 have to survive on less and less and less.

10 Why do they come to tell me that I can only get
11 10 sockeye a day, yet I can't afford the gas to go get
12 them. Why in Klawock can they only fish Monday through
13 Friday, they can't fish on weekends. Because it's
14 being regulated by people who don't understand the
15 resource that's being sought after and in regards to
16 whatever resource that is for us.

17 Because we went through all of this growing up
18 around here. We've seen the fishing rights go, you
19 know. People who have their license that don't live
20 here. They live out of state. Logging companies are
21 making millions and millions of dollars. They may live
22 here, but all of the resource is not being used by the
23 United States. You can't say it's for the government.
24 You can't say it's for the betterment of the United
25 States. It's not. It's benefitting Korea and China

1 and all these other places where we send these
2 resources.

3 When I was a kid we had a workable business
4 down here, Cordova Bay Fisheries, that provided local
5 jobs, but none of this fish is really used locally.
6 It's all being sent out of here. So it's not
7 benefitting us. Economic development hasn't benefitted
8 us for the 40, 50 years I've been here. It hasn't.
9 It's gotten worse and worse and worse. There's less
10 and less for us to do.

11 The more we have to rely on the resource of
12 subsistence, which the government wants to call it
13 subsistence, to me it's living. It's what I was
14 brought up to do. It was the way I provided for my
15 family. So now I'm being told I can harvest 10 sockeye
16 a day, but I can go to Craig and buy half a filet for
17 \$14.95 out of the grocery store. It wasn't an option
18 when I was a kid. If you wanted to eat, you went to
19 get the food you ate. I still to this day go out and
20 get the food I eat.

21 A large majority of that time I'm not reporting
22 it. Why do I need to report it? For the government's
23 benefit so they can see what the resource is doing?
24 No. They want me to report it so then it can become
25 commercial and then I'm going to be told I need a

1 permit or a license to do it. I'm allowed five deer a
2 year. Me, my daughter and my granddaughter can eat
3 those five deer for three of us let alone what this
4 community needs as a whole, you know.

5 No matter how you slice it and you want to talk
6 Roadless Rule as opposed to not Roadless Rule it's
7 really not about that. It's the resources that the
8 government, the State and everybody is after. I watch
9 the decline of our people as a result of that. I've
10 lived on this island the majority of my life. I've
11 never used 1,000 miles of drivable road. What for
12 because I don't need it. It's put in for the benefit
13 of others and it's not us and that's a sad reality from
14 my perspective.

15 Thanks.

16 MR. STEWART: Thank you, sir. Anybody else
17 would like to give testimony.

18 MR. CHRISTIANSON: I'm Anthony Christianson for
19 the record. I just want to say thank you to all the
20 community members who showed up here today to kind of
21 echo the sentiments that we've been giving them and
22 also to just give context to it.

23 We as a community initially supported
24 Alternative 1 no action. So just to put in where we're
25 at. The government told us Alternative 3 was what was

1 going to come down the pike, so get your ducks in a row
2 for Alternative 3 because that's what they're going to
3 support. So we put all our eggs in this.

4 Halfway through the process Alternative 6 got
5 slapped on the table, but we were already done putting
6 in our input in the process. So just so you know as a
7 community leader Alternative 1 no action is what we
8 supported.

9 As a person who has to work with the government
10 and get the best out of it, Alternative 3 is where we
11 put our efforts because it was similar to Alternative 1
12 with some minute development in economic opportunities
13 for other things listed in the forest plan that they're
14 talking to. It has already been vetted and processed
15 and publicly scoped.

16 So for us as a community leadership, we had a
17 good meeting with the Under Secretary Jim Hubbard. A
18 similar meeting like this where we as the tribal
19 leaders of the region really send the same message home
20 that is being expressed here today on the record for
21 subsistence. About the importance of our lifestyle,
22 about the meaning of it. I think we were fairly
23 represented. I think Jim Hubbard was a really good
24 listener. I mean my takeaway from him was he went out
25 on a limb and even made some statements I think would

1 get most people fired. I mean that's how good of an
2 advocate I believe we have in an Under Secretary that's
3 going to go back and report to the Secretary on the
4 positions we've taken as communities and how important
5 the Tongass is for us and what actions we support and
6 not support.

7 So for us we've been engaged in the process
8 with the Forest Service as a collaborating agency for
9 almost a year now in trying to draft these community
10 maps, trying to get alternatives that we support and
11 the target moved on us drastically. It wasn't the
12 leadership team you see here. It was the Department of
13 Agriculture and tasked by the President himself to give
14 our Governor and our elected delegation Murkowski,
15 Young and those group that have a different view than
16 we have of what the State wants to see.

17 So really I think where we need to put a lot of
18 effort and focus on is get comments in here but also
19 attack our delegation for misrepresenting us. They put
20 some stuff out that was contrary to what the actual law
21 states and that's where I got fired up a little bit
22 because they make it sound like you can't mine, you
23 can't develop and you can't do these things. You can.
24 There's caveats inside the Forest Plan for that to
25 happen, but they present it like there's no development

1 if there's no action and that's not the truth. So
2 trying to push that message home to people and say, no,
3 that's -- they're kind of misrepresenting the situation
4 and trying to push forward an alternative that the
5 State wants to see to do exactly kind of like what Sam
6 says here, provide economies for who, you know. And
7 strength to the tribal governments I say if it wasn't
8 for our tribes, we wouldn't be represented and all
9 these industries from timber to fishing to mining that
10 aren't in our community and we're still growing, we
11 don't really need them. We need access to resources
12 and to maintain the lifestyle that we live; subsistence
13 fish, deer and all the other things that come off the
14 landscape that are priority uses for us. Our area map
15 isn't even as big as it probably should be, but it was
16 the best reflection that we could get in within a
17 window of time that we were provided to put that
18 opportunity together. We had a couple exercises in
19 mapping. Fortunately, I think this might be our third
20 community meeting about this and I'm really glad to see
21 a good turnout here and thank you to everybody who
22 showed up to kind of put forth the best effort to give
23 a meaningful context to how important subsistence is.
24 It isn't just -- it's what my uncle says, the tree
25 itself individually is important to us. Just take a

1 look around our community period.

2 So thank you guys for the opportunity, you
3 know. It's emotional. Haw'aa.

4 MR. STEWART: Thank you, Mr. Christianson.

5 UNIDENTIFIED SPEAKER: I have one other
6 comment. As we were talking about -- as everybody
7 speaks, you were talking about for the record also. I
8 guess for the record I'm wondering if our community
9 will be able to get both copies of the verbal and
10 written testimony provided by people here today.

11 MR. STEWART: I see a yes over there.

12 UNIDENTIFIED SPEAKER: Okay. Thank you.

13 MS. LECORNU: I just had one follow up on that.

14 MR. STEWART: One second, ma'am. Go to the
15 mic.

16 MS. LECORNU: Oh, I'm sorry. I just had a
17 follow-up comment. I guess I neglected the economic
18 side that I heard a few people discuss and their
19 confusion on the word subsistence.

20 That does allow for an economy for our people.
21 It doesn't just mean food. It means access to those
22 resources to built homes and to make a moderate
23 standard of living and we're not limited and we seem to
24 forget that we're entitled to an economy here. It's a
25 traditional economy. It's called customary trade and

1 it's not being addressed. So that was important that
2 everybody else brought it up.

3 MR. STEWART: Thank you. Any comments from
4 anybody else? Yes, sir, Mr. LeCornu.

5 MR. LECORNU: I heard that the Forest Service
6 -- the timber industry was given \$200,000 to help the
7 process of planning and whatnot and I just want to say
8 that the timber industry has never really helped
9 Hydaburg. I'd call attention to the Reed brothers'
10 suit in 1982 that kind of spells out what they've done.
11 I just wanted to make sure that that was said.

12 Thank you.

13 MR. STEWART: Thank you, sir.

14 MR. PEELE: Thank you for coming here. When
15 you go back there, bring the chief, you know, and for
16 the governor of Alaska I really feel in my heart that
17 what they do is terrible. Misrepresentation of our
18 people here and misrepresentation in the United States
19 and Washington.

20 I feel like it's all about tearing down the
21 timber and the streams and the land. I find we have to
22 work as diligently as we can those who don't work in
23 Washington, but working for the people and the Creator
24 so that he could take care of this land because we
25 don't have much years left to save what we have left in

1 the whole Earth. Not just here, but the whole greater
2 good of Planet Earth.

3 I thank you guys humbly and be safe on your
4 journey.

5 MR. STEWART: Thank you, Mr. Peele.

6 (Off record)

7 (On record)

8 MR. STEWART:have provided desired oral
9 comments. I've also.....

10 MR. LEE: (Indiscernible).

11 MR. STEWART: My apologies.

12 MR. LEE: I was listening to everybody talk
13 here. I'm not from this country. I'm from -- this is
14 my home here -- Glacier Bay, Alaska. They made it a
15 National Monument. When my mom was a young girl, the
16 Park Service at the time they made it a National
17 Monument and kicked them out. She was up there putting
18 food away for the winter. Unlike my cousin I don't
19 call it subsistence. I call it food gathering.

20 They were up there in Glacier Bay and the Park
21 Service come in and booted them out and told them not
22 to come back. My mom went to her grave crying for her
23 home. That's her home, Glacier Bay, but they wanted to
24 make it a National Monument. One of the Seven Wonders
25 of the World.

1 But everybody's having the same issue, you
2 know. Everybody is fighting for their food gathering.
3 It is a way of life for us. It is our life. Sustained
4 us for millions of years. The only way I see we're
5 going to solve this issue, you know, is everybody works
6 together. It's not just the Forest Service, Fish and
7 Game, it's everybody. I'd like to see it happen, you
8 know, because I grew up hunting, fishing. I turned 16
9 years old, you know, I finally had to buy a fishing
10 license just to go out and go fishing.

11 I ended up in the Army. But while I was in the
12 Army they came up with this golden age doing a handful
13 permit. I was in the Army and I couldn't get -- I
14 didn't fish that year, so I couldn't get a fishing
15 license. They wouldn't give it to me. They said I had
16 to fish a certain year to qualify for a fishing
17 license. I was in the Army, but they still wouldn't
18 give it to me, you know.

19 It seems like we've been fighting the
20 government for a long time. Back in the '20s ANB was
21 fighting against these fish traps. They fished 24
22 hours a day. Fishermen only fish now what is it, 12
23 hours a day. Back when we were growing up we fished
24 seven days and they give you an extension for two hours
25 nowadays. Back then they'd give you an extension for

1 three, four days, you know.

2 But we're always fighting against each other.
3 If we learned to live together and be one, we might be
4 able to do something. As long as everybody is fighting
5 against each other we ain't going to accomplish
6 anything. It's got to be a team effort, you know.
7 It's like when you play basketball, you play as a team.
8 One person ain't gonna do it.

9 That is my home and we'll never get it back,
10 you know. At least we can get our food gathering
11 rights back. Unless everybody works together, you
12 know, we ain't gonna accomplish nothing.

13 That's all I've got to say.

14 MR. STEWART: Would you offer your name for the
15 record, sir.

16 MR. LEE: Frank Lee, F-R-A-N-K L-E-E.

17 MR. STEWART: Thank you very much, Mr. Lee.
18 I've also asked if there were others that wanted to
19 offer anything that might have been inadvertently
20 missed or omitted. Is there anyone else who would like
21 to desire to provide oral comments who wishes to do so
22 now? Is there anybody we've missed?

23 (No comments)

24 MR. STEWART: Okay. Therefore being no further
25 comments I will close this meeting. You may provide

1 written comments about this meeting until December
2 17th, 2019. All the addresses and instructions for
3 submitting comments are included in the handouts given
4 to you when you arrived.

5 Thank you for participating in this session.
6 The Forest Service is looking forward to the comments
7 on this issue from the tribes, from the ANCSA
8 corporations and from the general public. After all
9 comments are received and evaluated a final rule for
10 the Alaska Roadless Rulemaking process will be decided
11 by the Secretary of Agriculture currently projected for
12 the summer of 2020.

13 Thank you for coming tonight. Thank you for
14 offering your comments and for your advice. Thank you
15 very much.

16 (Off record)

17 (END OF RECORDING)

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TRANSCRIBER'S CERTIFICATE

I, Salena A. Hile, hereby certify that the foregoing pages numbered 02 through 47 are a true, accurate, and complete transcript of ANILCA PUBLIC HEARING, HYDABURG, ALASKA transcribed under my direction from a copy of an electronic sound recording to the best of our knowledge and ability.

DATE

SALENA A. HILE, (Transcriber)